THis coming to my hand, and reading it over, savouring it to come from a pure Fountain, eternal life springing forth it self, in and by that spirit which sets free the Prisoner of Hope, and bringeth to reign over all Dominions and Spirits, and though the earthen vessel be under bonds, yet doth the Spirit of Life flow forth to its own in all; and having its witnesse in me, finding the same spirit sealing to it, a necessity was laid upon me to put it in print, that so it might do it service, and have unity with its own. S. B.

How sin is strengthned, and how it is overcome.

THat Sin is in the world, and that all are thereby become children of wrath, is generally believed and confessed by all; but how sin is strengthned in men and women against God and their own souls, or how it is overcome, few there be that have learned or minde to know; yet for their sakes that doth, I do here declare somwhat of that which I have received from him, who is faithful and true in all his testimony.

And this I finde, that as sin got rooting at first through lust, so till this day it hath its strength, by the desires going forth to affect or lust after something whether spiritual, or carnal, above, before, or besides what that eternal spirit by which man was created, doth communicate to him, or beget in him; for the eye of the Lilly being blinded by the god of this world, which eye should look unto God for all; there is an eye of unbelief open, which looks into the visibles, and gives occasion for the lust to conceive in the mind, affections and desires, after something which the spirit of God leads not to, for the obtaining whereof all the power and wisdom that is in man is set on work, and this becomes sin both in the desires and actions, and the more it is followed, the stronger it is; for what ever is hereby obtained, becomes a treasure of wickedness, laid up in the habitation of the wicked one, whereby the lust is encreased, and the seed of God burthened and buried, whereby the creature becomes daylie more unsensible of the will of God, and the movings of that pure spirit which should keep the creature alive to the Creator, and draw the mind wholly up to the Father, on him alone to wait for a supply in all things, both for soul and body: And every desire that springs from this root being suffered to go forth, defiles the man, and brings in that which oppresseth the Just, until by continuance man grow into the nature of the enmity, and the imaginations of the heart be wholly evil, and that which should give the knowledge of God wholly buryed, and in many that which should give the knowledge of sin also, whereby man becomes past feeling, utterly dead in sins and trespasses heaped upon the just against the day of judgement, which becomes by custom as natural to commit as to the Ox to drink water; yea with greedinesse doth man in this condition hunt after his own destruction, having damn'd up the way of life in himself by often transgressing it; and is become degenerate from the nature of God, having received in, and willingly joyned to that nature of Satan, which as a leaven hath and doth work into its own nature all that receive it, or yeild unto it, whom as they grow therein, there springs up fruits of the same root and na-

ture which they bring forth in his time and opportunity with liking and delight, being furnished with all subtilty to colour them over, and plead for them, being in covenant and agreement with sin, some in one thing, and some in another, every one pleading the allowance of that sin with God which most suites their lusts, pride, profit or pleasure, credit or esteem in the world, or some self-end, and at these they take counsel, and not at the spirit of the Lord, which is sin, and which is no sin, but none will believe that they can be set free from all sin by him who testifies against all sin in spirit; and in all this the man of sin hath his kingdom by consent, for they being willing to keep covenant with him in one evil, are guilty of all.

Now the way to overcome all this, and him that hath his power therein, is by faith in Christ Jesus the light, and life, and way to the Father; for without believing there can be no victory; but in the faithful following of him, and patient bearing his crosse, and enduring his sufferings, comes the enmity to be slain, captivity led captive, and man set at liberty in the holy seed, to serve the Father in spirit and life again.

And first, Christ as he is the light of the world must be believed, for so he comes to manifest and reprove the deeds of darknesse, and to make a separation between the works of God, & the works of the devil, in the mind & spirit of the creature, & to let them see what spirit doth exercise their minds & affections, and the fruits of each spirit, and the moving & working of each spirit severally, without which none can rightly know what is to be destroyed, and what saved: what to joyne to, and what to war against: for by this light alone comes man to the knowledge of sin in himself, in the ground and root of it, and every motion thereof: for though the letter or something without, may shew what is sin by its fruits when it is brought forth, yet its the work of the spirit to discover spiritual wickednes in its first motion, which is the onely place to kill it ere it become sin; and this light must be believed, and diligently minded all-along, for such is the subtilty of the enemy, having got power over the will and sences of man, that he will set them to war against the creature, and destroy the Creation rather then that of his which defiles the creature, and this cannot be avoided any other way but by minding the light of Christ, to seperate that which is but to be clensed, from that which is to be destroyed, & this man cannot do without the spirit, being a spiritual work, though he never so much seeks after it: And here is the cause why many are kept at hard labour all their time, and never come clear out of sinne and uncleanness, even not believing in that which hath the power to seperate and lead out of the evil, but without the single eye are at work in the dark, and sees not a clear separation in the body: And hence it is that some destroy themselves in seeking to destroy sin, not minding the light of the Saviour, is led by the destroyer, fighting against that which Christ comes to save, whileſt he that comes to destroy lyes hid in the dark: But he that believes in that which manifests all things, reproves all things, and judges all things, with that eye shall be led what to war against, and what to joyne with all-along in the work, for he alone is the covenant of light, and given for a leader, which whosoever believes and follows, shall not erre in judgement or practice, but unbelief therein is the cause why there are so many blinde guides, and many people dye in their sins.

And

And thus he is the way of God, and is to be believed in, (to wit) as he manifeſts the works of the Devil apart from the works of God, condemning the one in the fleſh, and juſtifying the other in the ſpirit; and as he manifeſts every ſpirit with its workings, motions, and ends, their ground and offſpring, whence they come, and whither they return, that thereby the creature may know who it is that exerciſes his mind aud members, and to what ſpirit he yeelds himſelf in his obedience and ſervice, and ſo may come to know the uſe and end of all his works, what to chuſe, and what to refuſe; what to juſtifie, and what to condem in its firſt motion, before it be brought forth or formed in the womb, that judgement may be kept on the head of tranſgreſſion, and liberty proclaimed to the Juſt: and for want of faith and feeling of this way of Chriſt it is that ſo many periſh in ſin, and yet ſeem to ſtrive againſt ſin, even becauſe they cannot believe that to be ſufficient to ſave from ſin which manifeſts ſin in the ground, and condemns it in its firſt motion, which if they did but in faith joyne with him to condemn ſin in the ground, temptation, and motion, it would dye, and wither, and not be able long to live or prevail; and if it for a time ſhould prevail in the members, yet not to condemnation: for I have found a great difference between ſin condemned in the creature (though not yet wholly dead) and ſin lived in, and pleaded for; for if thy life and judgement be in that alone which condemns ſin, then art thou dead to ſin, and alive to Chriſt, and it is no more thou that ſins, but ſin that yet remains in thee, to which thou art dead, to which thou doſt not conſent, like, nor approve of, nor any way add any ſtrength thereto; but thy faith and love, delight and ſtrength is in him, which condemns it; he that truly is in this faith and love, by the working thereof ſhall all his enemies periſh, and by that faith and love ſhall the juſt live in that creature, and he in him condemning and killing ſin till it all be done away, and the creature of God found alive in him alone, who without ſpot will preſent him to the Father; for this I have found, that, that which manifeſts ſin in its firſt motion, judges it there, and condemns it there, hath the onely power to kill ſin ere it be committed, and ſo hath onely power to ſave from condemnation; for this you ſhall find, that as Chriſt doth not live to juſtification, where he is not believed and juſtified, loved, followed, and confeſſed, ſo ſin doth not live to condemnation where it is hated, condemned, and denyed; for where that ſpirit of wickedneſs is ſeen in the light, and ſeparated from, and judged apart from the creature, the creature joyning in judgement with the juſt, there ſin will wither, and *Satan* flee, for there he hath no kingdom, nor a hiding *Habitation*; for the light being minded, and judgement having free paſſage and conſent, it ſearcheth out his hidden things, and judgement paſſeth upon all his deceit, root and ground, with his fruits; ſo is the ſtrong man ſpoyled, and his ſtuff, by faith in Chriſt, and not by ſtrength of the creature, by believing the juſt, and denying the unjuſt.

For according to every mans *faith*, ſo ſhall he receive from God; now he that believes *ſalvation*, and that cleaves to, and lives in ſome ſin, and pleads for it, and believes he muſt do ſo, his *faith* ſtands in an unclean thing, and an unclean thing will live by that *faith*, and be juſtified by that *reaſon*, and in his juſtifying any thing that is unclean, therein is the juſt condemned; and

the juſt being condemned which ſhould give dominion over the *unclean*, the wilde *Plant* hath its liberty to grow until it overſpread the *Plant* of God, and cover the man, wholly ſtop the ear, and blind the eye, and hardens the heart againſt every motion to good, or check for evil; and let not this man look for good fruit, but after his *faith* who ſo believes.

Alſo, on the contrary, *He that feels a ſtrife in himſelf between the clean and the unclean, & ſies the one reprove for ſin, and the other plead for ſin, and believes in that which is pure, clean and juſt, which condemns the unjuſt and unclean, that faith ſtands in that which is pure, and the myſterie of it is held in a pure conſcience; and that pure faith being followed, will purifie the heart, and cleanſe the hands from unjuſt actions; and by that faith the juſt lives, and grows, and ſprings, and brings forth, and the pure plant ſpreads and covers the earth with the knowledge of God, his holineſſe and purity, and all grace in the heart, which becomes as a working-leaven, till it hath wrought out the unclean nature, and conformed the whole man to himſelf: And this is a work of the holy faith, which none can receive but who believes in holineſſe; for none can bring clean fruit out of an unclean faith.*

And this further, for the incouragement of ſuch as honeſtly indeed would be rid of their ſin, & ſet free to ſerve God in holineſſe without deceit, thou feeling in thee the moving of that which is holy, bearing witneſſe againſt that which is contrary to holineſſe, & condemning it, and thee for joyning with it in all thy converſation: I ſay, in that believe, for that is all thou knows of Chriſt in thee, and believing and following it, thou wilt feel it making a ſeparation in thy inward man, betwixt that which Chriſt comes to ſave, and that which he comes to deſtroy; for this is he that comes from above to ſet before thee life and death divided, that thou joyning to the life, and believing, may be ſaved from death; and as thou art faithful to this ſpirit which condemns ſin in the fleſh, ſo thou wilt feel warring againſt, and working out ſin daylie, to which if thou clearly joyne, denying that which it condemns, then art thou one ſpirit with him in his work, and art no longer in the fleſh, nor to be condemned with that ſin remaining in the fleſh, but art one in him that condemns ſin and ſelf in ſinning till ſin become exceeding ſinful in thy eyes, as it is in the eyes of God; and as thou grows in love and liking with that pure ſpirit, its law and leadings, ſo thou wilt become dead to the law of ſin, and it will loſe its power in thee, not being minded, loved and ſerved, thy mind, love and fear being exerciſed in that which condemns it, and here that faith that works by love takes the victory, and not thy ſtriving in thy own ſtrength only from a ſight of ſin by the Law, for by the works of the Law thou canſt not be juſtified, but by the working of faith in Chriſt Jeſus that ſpirit; and as thou feel his working in thee, and thou one with him therein, in his work thou art juſtified, and by beholding of him in this faith thou wilt be changed into his likeneſſe and power by his mighty working in thee, even by that ſpirit to which thou art turned; and as he grows in thee, and thou in him, thou wilt feel that power ariſing which will make thee able to anſwer a good conſcience, and give laſting peace, and ſo by his reſurrection ſhall be ſaved from condemnation, from which thy own works will not ſave thee, and this work will go on with joy if thy heart be honeſt; for ſeeing him that is holy ſet before thee condemning ſin, and his holineſs and beauty in all his

motions

motions doth so delight the honest heart, to see such a glory and beauty neer thee, that it makes the way easie after him for the joy that is set before thee for in all thy tribulations, tryals, and temptations, this faith will present him before thee; and this made the Saints of old endure the cross, and despise the shame, and bear the reproach after him joyfully, following the Lamb in all his leadings.

So thou that loves holiness, it is neare thee, power over sin and Satanis near thee, salvation is at hand; go not forth to seek that abroad which thou hast lost in thy own House; he is thy salvation that condemns sin in thy bosom: he that reproves the wicked is with thee: he that is pure is thy peace: he that never consented to sin, but stands a witnesse against it, if thou have such a spirit in thee, thou hast the spirit of Christ the Saviour: So take heed unto him, to believe him, and to mind his leading, and to follow him, if thou part not from him he will be thy everlasting peace and over-ruling power to subdue thy sins; and by him shalt thou tread down strength with ease and delight, and shalt be able to say with such as was come to the same spirit, *Greater is he that is in thee, then he that is in the world*; and onely that faith that sees him hath power to overcome the world, for he that beholds his glory, treads the worlds glory under his feet; for whatsoever is seen in him doth so far exceed all other things, that it takes the mind out of all other delights, and leaves them empty; so that things in *Heaven*, and things in *Earth*, Principalities nor Powers are able to seperate from the love of him, how much more wilt thou leave thy delight in sin, when thou comes to delight in him! his love will constrain thee, who loves purely, and hath found it, for this is joy indeed, and love unspeakable, when the soul finds that treasure in his own House freely given, which he hath long been seeking abroad and could never purchase neither with life nor estate: And the more thou beholdest him, the more will his glory and love appear, for as thou in the light beholdest the pure motion of this Holy One, thou wilt come to see what thou art without him, and what thy wants is, without which thou canst not be happy, and that thou canst not have a lasting peace till with his vertue thou be filled, and with his glory covered, and with his power armed against every temptation, all which he wil make thee heir of with him, as thou minds to be faithful, and hearken to his movings to obey them in all things, who thereby wil lead thee his way by which he obtained all this glory & power, & this inheritance from the Father; in which way thou wilt find a cross to all thy own wayes, and to the worlds spirit in all things, which will be easie if thou keep thy eye single to him who is set before thee therein, his glory, and the gaining thereof; but if thou look back into the world, thou lookest into temptation without him, and there the spirit of the world presents thee with loss, and not with gain, setting before thee what thou must forgo, with all the hard ships and impossibilities that may be, but no power to bear it, but keeping thy eye to him, thou hast alwayes power and peace before thee in thy way, the hope thereof will be as an Anchor, and the faith a shield, and the love will give thee life to undergo all the tryals for his sake, bearing his cross daylie, which must part thee and thy sins, and crucifie the worldly spirit with the lust thereof, and kill all that wars against thy soul,

and

and keeps thee from thy inheritance; wherefore it is called, *The great power of God unto salvation.*

And as thou becomes faithful thereto, thou wilt feel the fruit of that Holy One springing in thee, moving to be brought forth in thee towards God and man, thy faith will grow, and prayers with strong cryes to the Father; as the spirit sees thy wants, thy love will spring and move in thee, and bring forth towards God and man upon all occasions, which if thou willingly serve in its smallest motion, it will encrease, but if thou quench it in its movings, and refuse to bring it forth, it will wither and dry in the not being exercised.

And it is the like of gentleness, meekness, patience, and all other vertues which are of a springing and spreading nature, where they are not quenched, but suffered to come forth to his praise in his will and time, who is the begetter thereof, and to the comfort of his own seed, and cross to the world: And if thou be faithful daylie to offer up the body as a sacrifice, to bring forth his Image, Name, and Power before his Enemies, then what he moves thee to bring forth shall be thy inheritance, and will daylie encrease with using; but if thou wilt not give up for his Name sake, but would hold the treasure, and escape the reproach, then will it be taken from thee, and given to him who will yeeld the Lord of the Vinyard his fruit in due season; for that which the Father freely begets, he will have freely brought forth, that the shining thereof in the dark world may praise him; what a glory it is to see peace shine in the midst of war, love in the midst of hatred, meekness in the midst of strife, righteous judgement in the midst of wickedness, innocency in the midst of violence, and oppression, as a Lilly amongst thorns, so is that of God amongst the men of the world; and therein doth his nature and beauty appear in his Temple, to which all must confess, and praise him therein: This is the glorious day which many have talked on, and those onely are the children of it in whom the brightness shines forth; that which God begets in thee is his Son, confess him in the midst of his Enemies, and thereby is the Father glorified, and his Son crowned: but if thou denyest him thy body to testifie against the world, he will deny thee his life to redeem thee from the evil of it: the breaking forth of the Sun is the beginning of the good day, when that which so long hath condemned thee for sin, comes to shine forth freely in acts of righteousness, then shall thy darkness be turned into light, thy condemnation into peace, thy sorrow for sin, to rejoice in holiness: and this will be a good day to thee, even the day of the Lords righteousness and redemption to thy soul, and a witness to all men of the appearance of the just one, which testimony whosoever refuseth to bear, all his Religion will prove in vain, and consist in words without power.

There is a way in which the barren becomes fruitful, and a little is more serviceable to God then he that hath great *Riches* for himself; you that sees your wants are nigh it, and the lowly mind will sooneſt follow it; and for the honeſt hearted it is prepared, who seeks to serve God, and not your selves. If you take heed to your own ways, and make nothing in your minds, you must

must not create that which must ſtand before God, for he will be ſerved with his own begettings in you. Take heed therefore you make nothing to your ſelves, nor murther that which he freely begets; but let your minds be alwayes heavenly, waiting with patience in that which lets you ſee your wants, therewith that your hearts may be open always upward towards God the father of every good gift; and you being hid in the Heavenly mind from the nature which compaſſeth the Earth in its comprehenſions, and would compaſſe Heaven alſo, and waiting in a croſs to that mind, as you come into the patient ſtilneſs, you muſt feel the begettings of the Father moving in you to be brought forth, to which you muſt become ſervants, ſetting aſide all ſubtilty, and that which is haſty, & what ever is your own, or hath an end to your ſelves, and in the pure mind behold what way this moves its appearance againſt the worldly ſpirit, that with your whole hearts and might you may bring it forth in its own image, without reaſoning or conſulting with any thing of your own, or any thing of this world, for this ariſes in a contrary nature to that which is one with the world, bears another image and fruit, and hath another glory in its appearance, in which the Father alone is glorified, even in this his Son of his own free begetting; and herein is the Father glorified, that he be brought forth with his fruits into the world, who thereby is known how far he is above and contrary to the worldly ſpirit, both in the ground, root, and off-ſpring.

And whoſoever will give up themſelves to ſerve him herein by his encreaſe, ſhall become rich towards God, and encreaſe in ſtrength daylie againſt the world; and by bringing forth, and by his beauty in holineſs, ſhall become glorious and beloved in the ſight of the Father, whoſe image and begetting they bear, wherein they ſhall become Heirs of the eternal glory.

But if you look into the earthly mind, there the worldly ſpirit meets you with his counſel, and conſulting and reaſoning therewith, you take counſel in the night, from which the counſel of God is hid, his work, the end & glory thereof, and inſtead of that you will be preſented with the pleaſure, and glory of this world, which ſtands in viſible things, and is pleaſing to the viſible eye and ſences, which glory the god of this world ſees into, and leads into, in which his wiſdom and knowledge ſtands, which cannot enter into the inviſible glory and treaſure: And in this ſpirit that knows not God, nor his works, nor ſeeks his glory, will you meet with the thief and murtherer, ſons of darkneſſe, who will perſwade you ſtrongly to murther the pure motion, and not to bring it forth, or elſe ſo to bring it forth as that the image thereof may be ſo marred, as not to bear its clear and perfect teſtimony againſt the worlds Kingdom, Power and Glory, and this you cannot avoid if you look back into his counſel, and counſel with your own reaſonings, wherein ariſes thoughts, cares and pleaſures out of the world, which cumbers the mind, checks the ſeed, and kills the holy childe, and covers the Pearl with earthly affections and luſts, which continually hardens the heart, and ſtrengthens the will againſt the innocent, and ſo puts the juſt to death in the womb, for want of bringing forth in its time, and according to its motion, which when you have rejected, you cannot beget again of your ſelves, nor in your own wills, though you may procure the like from another ſpirit in that nature which reſiſts the truth, and corrupts the mind, and brings forth in its own will, as ſome have done, who having diſobeyed the ſtill motion of the meek ſpirit, and looking for high things

God

God hath given them up to a lofty ſpirit, and ſtrong workings in a contrary nature, who now have a power wherewith to reſiſt that which firſt begot you out of the world, and a moving ſpirit which draws towards the world again, which being got into the place of God, (as God) makes them believe that their return is of the ſame ſpirit that called them out, to which they yeilding the ſame obedience, thenceforth without fear becomes the ſame they was, if not ſeven fold worſe, without all hope of recovery: and this diſobedience becomes as witchcraft.

Wherefore in the fear of God, watch with all diligence, hearken in the ſimplicity of your hearts, and take heed that you ſlip not any time of hearings, nor prove falſe in your conception or bringing forth, but that both calling and election may be made ſure to you, not only by being in the knowledge of it, but alſo by bringing it forth, that it may be your own for ever: for that which you bring forth is your inheritance, and none can take it from you, but you have power therein againſt all contrary ſpirits, which whileſt it is but in the motion, will ſtrongly tempt and ſeek the life thereof to ſtifle: but being brought forth, it is before you, and only ſo it is put on as a breſt-plate, and becomes a defence, which being begot, and not brought forth, it withers, and becomes as dry bones in the womb.

Therefore as you muſt give your minds wholly to hearken, ſo muſt you give your ſtrength wholly to obey: and when you feel the pure to move in you, with your whole ſtrength ſerve it, and bring *it* forth, give up your bodyes a ſacrifice for his ſake whom you have not ſeen, that his life may be made manifeſt in your mortal fleſh, and through you in the world, that he may be ſeen in his brightneſs to you that love him, and before his Enemies, then is the body for the Lord, and not for fornication: But if you reſt in the knowledge of this myſterie, and bring not forth to life, with that knowledge you commit fornication, and teach others to commit fornication alſo; this knowledge in the diſobedient mind becomes the mother of Harlots, and fornications of the earth, with which the Kings of the earth are deceived, but none ever joyned to God.

For it is not the hearing of the truth that purifies the ſoul, but the obedience of truth which makes the Veſſel fit for the Maſters uſe, who in his uſing, and its obedience makes it a veſſel of honor, and glorifies his Son therein, in a body prepared to do the Fathers will in the world, whereby the Father is glorified in the Son, in whom he ſhines forth in the clear image as the Father begets him again in you, and you in him, which was in him before the world was, of his own nature and good will, which as you receive again by faith and obedience, you will be changed into the ſame image and nature, and to delight onely therein, being born of the ſame ſpirit, as he that is born of the fleſh delights in the things of the fleſh.

THE END.

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